The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY · Founded 1842

REGISTERED AS A NEWSPAPER No. 6052 Saturday, July 5, 1958 Price 3½d.

THE LIGHT IS NOT BURNING

THE Archbishop of Canterbury is an Englishman, and since Archbishops are not appointed without high moral qualities, an excellent Englishman. But Dr. Fisher does not think very much of Archbishop Makarios; the head of the Cyprus Church, he thinks, is a bad man. The Primate of Greece does not agree with Dr. Fisher, and apparently "all orthodox churches and orthodox peoples" think as the Primate does. So Archbishop Theoklitos, the Primate, is not coming to the Lambeth Conference and, in fact, "in church circles in Athens" it is thought—so the report runs—that the Greek Church should withdraw from the World Council of Churches.

Something is slipping in "Christian unity", and there is no need to be superior about it, because the implications of it are serious. It would seem that Dr. Fisher's Christianity is an English kind, and Archbishop Makarios' a Cypriot and Greek kind. Similarly one may guess that there is a Russian kind, an American kind, and in the application of apartheid a South African kind. Apparently the moderator of The Dutch Reformed Church in the Cape is unhappy about Dr. Fisher's references to apartheid. He thinks these to be of "breath-taking self-righteousness". Highly sensible men, apparently, each devoted in a special manner to the Christian religion and the practice of it, when they speak of Christian principles do so from their own national background. The inheritance of their own nationality, and the social condition this places them in, inevitably forces them to speak with different tongues. So different that they swap such terms as good, bad, and self-righteous about one another.

A World of Foreigners

It seems that devotion to Christ is overcome by devotion to something else. And if this takes place in what one must assume to be the best of men, it is likely to be more emphatic in the lesser. These leading Christians emphasize that in spite of all the many generalizations they use about Christian love, the world realistically is still a world of "foreigners", and this is a painful fact.

When an Archbishop is an Englishman first—that is to say when he judges, without qualification, the character of a foreign Archbishop, from the point of view of English ideas—and a Christian afterwards, that is a matter of deep gravity. Similarly, that Archbishop Makarios is a Cypriot and a Greek first—in the sense that he seems to be a willing supporter of terrorism—and a Christian some way afterwards, that too is a serious matter. And when Greek "church circles" talk of withdrawing from the World Council of Churches on no other grounds than these national bitternesses and differences, it is proper to ask what is to be the basis of world unity. A world of "foreigners" and unquestioning national differences is going to be a hard world to turn into the brotherhood of man. And perhaps Archbishops, Moderators and others ought to note that, and question whether the words of the pulpit are quite the words they really believe in.

The Communist critics of this sort of thing, those indeed who proclaim the unity of the human race with greater emphasis, seem to be in a much worse plight. They, with the highest intentions, murder one another—always with the highest intentions, otherwise it is not decently possible to put one another to death. Mr. Nagy has been done to death by his comrades. To be a leading Communist where Communism means power, seems to be a dangerous occupation. Christians may "name" one another; Communists go a bit further—they slay one another. The most vociferous exponents of the brotherhood of man seem to live in Carlyle's basket of vipers, where each tried to get its head above the other. It is not to condone a horrible legal murder carried through with cold-blooded considerations of policy to suppose that Mr. Nagy in his day has not known of this sort of thing. It is hard to turn any professional Communist into a martyr, just because martyrdom is ruled out among Communists by the need to survive, and to survive in the most brutal manner possible.

The Light of Christianity

It is somewhat necessary to question this trivial and horrible playing on the shore of precious things. If mankind is to lift itself to some new vision of unity it has to see something of the vision as it is, and not be content with the blurred fantasies of it presented by popular platitude. A world of foreigners has to be transformed into a world of understanding men, and this can only be done if the light is seen beyond popular prejudice. The light of Christianity is not English, Greek or South African nationalism, neither is the light of the secular brotherhood of man to be seen in the bloody prison cells of Communist prisons. The real dedication of religion is to see the light without the distorting prisms of easily held opinions and prejudices. True religion attempts to wipe out the distortions of convention and cruelty.

THE REAL DIVISION

By G. K. Brown

(Professor in United College, University of Manitoba.)

A FEW years ago, an interesting and highly significant development began in S.E. Asia: in that sensitive part of the world, two countries with large Islamic elements embarked upon a new educational programme. With the larger country—the Indonesian Republic—I am not here concerned: but, as in the smaller country, which we now call the Federation of Malaya, its Government laid down the self-same policy—that those educated in Government-sponsored schools should, after the age of 11 years, be taught in the English language. In pursuance of the Federation's new educational programme, arrangements were made in London and Kuala Lumpur a very few years ago for several hundred students from Malaya to train at two temporary colleges in England for the Education Service of their homeland.

I taught in the college. I was also aware that my students—like students anywhere—would learn from me outside the classroom, indirectly as well as directly, and often from the seemingly irrelevant in their European environment. When I first met my class, I found some 25 young people of undergraduate age and of both sexes: there were Malays, Chinese, and Indians; and the majority "religious-wise" was Moslem, Sikh, Methodist, or Roman Catholic. The Malays were quite naturally all Moslems: and interestingly enough, apart from five Sikhs, there were three Indians who expressed suspicion of any and all religious manifestations.

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Although these Indians were a minority—and the ablest members of the class, they seem to represent a highly important element in southern Asia. To this element the Western religious liberal has, in my view, a great responsibility. It seems probable that one worthwhile approach of the liberal is that of encouraging these people to look to "the rock whence (they) were hewn". Help them to understand the roots of the Western civilization whose out-reach they cannot—and for the most part would not—avoid: but turn them also to the wealth of their own Upanishads, the Vedanta, and so on. Moreover, it is possible in the course to direct some attention also to great contributions made by China and Islam to persisting civilizations. Some reference to religion is practically unavoidable—and perhaps even desirable—in such a course: and some of these intelligent young people knew of movements like Brahmo-Samaj, and the liberal stirrings within Islam east of Karachi.

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When I returned to the North American continent some two years ago, I returned to an intellectual environment more confined than the one I knew among students at the Malayan College. In a broadcast given over the trans-Canada network last year, I emphasized the remarkable difference—as it seemed to me—between the Asian zest for learning and the general North American lethargy in this respect. Most significantly, this Asian zest is not restricted to the young male: one is accustomed to seeing nowadays a Chinese girl sitting alongside a Chinese boy in institutions of higher education, but to get a Malay girl sitting alongside a Malay boy in the same circumstances is striking evidence of the inroads now being made in generally conservative Islamic practice.

This surprising Malay development is particularly important for two reasons. In the first place, the emancipation of women—as is clearly indicated by current heavy pressures for education in and beyond Malaya—owes little or nothing to the Christian advocacy on old theological grounds of inherent feminine dignity. In the second place, increasingly literate Asians are obviously willing to take what the West is best qualified to give. That includes technology, the best available in non-technological education, and both apparently in the English medium: it definitely excludes—and the Ceylon Government made this quite explicit a year or two ago—the "evangelizing" which, with its controversial alien theology and irrelevant ecclesiastical apparatus, has been long and assiduously dumped by too many of the West upon the East.

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Adlai Stevenson, with real courage, recently told an influential American audience that the United States mind is definable as "sensation without commitment". The countries north of the U.S.-Mexico border seem to be to be troubled with sensation and faulty commitment. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28, 19), represents for massive uncritical conformity an inescapable Divine command addressed to these active new nations of the North American continent. Here is faulty commitment in this vast area of frontier religionism, where "faith" is much more obvious than reason: this Matthean text is nailed to the masthead of a militant Protestantism — which, unfortunately, coincides with a new, and no less objectionable, jingoism. It is too often forgotten that "apartheid" in South Africa, and segregationism in the southern United States, have received for years great encouragement from a "Protestant underworld" which is quite well entrenched in even the northern American States and Canada. In both these latter areas the comparative absence of non-whites—and certainly not the efforts of organized religion—is the main reason for our vaunted freedom from "apartheid" here. The Asian—and African—world know this, and, as I frequently tell my Canadian students, that world strongly suspects that much religion of Western promotion is a nuisance, an Inter-Continental Ballistics Missile as unwelcome as the weapon we generally think of in those terms.

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There are two things we have to realize. First, the differences between great religious systems like Christianity, Buddhism, and Islam, are not in important matters in degree—as numerous Westerns have long maintained—but in kind. The imposition of any orthodoxy in these circumstances at this time denotes primarily arrogance on the part of those seeking to impose it. Secondly, civilized attitudes are neither racially nor nationally limited. There are certainly differences between Eastern and Western thought—but, certainly in the religious field as we know it, the gap is far narrower essentially than that between, say, Indian liberal and conservative Hindu. That is another way of saying that the real gulf anywhere is between fundamentalist conformity and non-conforming liberalism. If men are divided, they are not divided "vertically"—by nationality, seeming social distinctions, religious loyalties, or ecclesiastical affections—though these things seem sometimes to be basic. They are divided "horizontally"—by adherence to fundamentalist conformity on the one hand, or to non-conforming liberalism on the other. It is highly probable that the "conformists" will always be in the majority, but the transition to the liberal position is always open to those reasonable in mind and charitable in heart. These two characteristics are the essential qualifications of the liberal—the man who transcends the accepted demarcation lines of the world, and is "at home" with all those everywhere who would, in the words of an eighth century Hebrew prophet, "devise liberal things".

Convincing Propaganda

SIR,—I have read with great interest some convincing propaganda on behalf of the Unitarian Young People's League, and am convinced that this is a movement deserving our full sympathy and support. In the pamphlet I read, the social activities of the League are very much stressed, but I think that a side to its work which cannot be too much emphasized officially, in attention if not formally, is that ultimately these young people should be incorporated with the church. I know of one Nonconformist body which, I think, will show in their next membership returns signs of stability if not increased numbers: an achievement due to intensive effort to gather in young people into church fellowship.—Yours,

S. Norwood. *J. G. Richardson.*

From My Journal

By "Simplicitas"

IF I can, I always patronize our local Post Office for the gracious service of our sub-postmaster. Down at the G.P.O., if you request a form it is often flicked across the counter and through the grille by a counter clerk who reluctantly comes out of a day dream to do it. In our little general store-cum-post-office, Sam will be selling paraffin one minute and hastily washing his hands to serve out sweets the next, but whoever asks for a form finds it presented, the right way round, close to the official pen and ink. It follows that those who find form filling difficult come to Sam's, and then confess they have forgotten their glasses. He filled in on the dotted lines for one such today, and smiled at the little ruse as the door pinged behind him. "We try to be 'civil servants', Mr. S.", he said, as he apologized for keeping me waiting for my stamps. I thought, as the door pinged behind me in my turn, how much meaning he puts into those often misunderstood words.

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I found myself this afternoon sitting in the long distance bus next to the energetic secretary of our garden club. The subject of our conversation was plainly indicated, so I asked her of the last meeting of the group. But no, she spent the next five miles outlining the programme for next session. When opportunity offered I asked her about her roses, for I remembered her telling me of new bushes she had ordered. But no! She jumped on to what she thought of ordering for next year, and finished our journey with a description of the ideal bungalow and garden she would like one day to build. After all that, I slighted without daring to mention the daily miracle I find in my one magnificent bush of "Masquerade".

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Lady O. was telling me once more this afternoon how sixty years ago when she was a girl, her father expected her to learn to cook. Each Saturday she made the Sunday's cakes and pastry, and surprised her father's guests by her competence. I never hear her tell the tale without remembering the other side of the picture, told to me by Mrs. M., who as a young girl, was in service with Lady O.'s mother. She was the little kitchen maid who was left in the cold scullery to wash up the dozen burnt and sticky pans which her young ladyship had extravagantly used in her cooking. When war brought factory work into the town, the little kitchen maid escaped, and now old Lady O. cannot get help of any kind in her house. She and her mother were blind to the sufferings of their kitchen maid, though they were good religious women. It makes one wonder if we ourselves have blind spots in our own eyes.

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I was honoured tonight by another invitation to speak at the weekly prayer meeting of the Mill Lane Chapel. I was happy to know that my earlier talk had not offended their evangelical susceptibilities. Indeed, they seemed most edified by an exposition of prayer as taught by the Christian mystics. Though I confess I am a little disconcerted by their practice of prayer. The "Hallelujahs" that punctuate my own prayers startled me, and the spaces of silence while we wait for a brother to jump up to offer extempore prayer are so expectant, that I find it difficult to use them for quiet private devotion. But how earnest they all are! How I hope that in the Christian unity for which people now pray, we may never lose this precious diversity.

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Mr. E. has bought a new car and tonight I was conducted round it, to the accompaniment of an involved monologue as to why it was the best car on the market for its price. Since the technicalities meant nothing to me, I was little the wiser. But as I made my way home, on foot, I mused upon the desire of man to prove his in the best make of car because it is he who chose it.

I made my three-monthly trip today to visit dear Mr. A., a trustee of our Chapel for more than fifty years. He is now infirm and lives with his daughter thirty miles away from Redville. We value our rare meetings and manage to exchange our accumulated thoughts upon things that matter, for all that we are both men of few words. When I returned, I felt a happy excursion was crowned by the quotation from Sidney Smith that I found on my desk library. It so well fitted my dear old friend. "He has occasional flashes of silence, that makes his conversation perfectly delightful".

THE FIRST WORLD PARLIAMENT OF RELIGIONS

By Arthur Peacock

THE forthcoming I.A.R.F. Chicago Congress on World Religions is not the first international gathering of this kind to be held in that great city. Its precursor took place as far back as 1893. In that year "The World's Fair" exhibiting the progress in trade and commerce made by the nations of the world was organized in Chicago. It was felt that it would be fitting if a World Parliament of Religions was organized with it so that simultaneously there could be demonstrated evidence of both the material and spiritual progress of mankind.

Plans for it were initiated two years in advance and invitations were sent to religious leaders of ten religions in all parts of the world. There were some surprising responses. The Catholic hierarchy in the U.S.A. gave their support and their Archbishop participated in the opening ceremony. The Archbishop of Canterbury sent a Lambeth Palace letter. His Grace could not lend his support. He declared that the Christian religion was the *one* religion. Christian participation in the World Parliament would mean recognition of other religions on a basis of equality and the party of their position and claims. He deprecated the use of the phrase "Catholic Church" in respect of the Roman Communion and argued that its use in this way suggested that the Protestant Episcopal Church of America was outside the Catholic Church. Finally, he declared his view that the Christian religion belonged to a region too sacred for the treatment or presentation of evidences concerning it before the assembly.

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But while the Archbishop disapproved other liberal Churchmen were anxious to participate. The Rev. Herbert Stead, a relative of the famous Editor of *The Review of Reviews* joined issue in the columns of that well-known paper with the Prelate. Other Anglican clergymen agreed to participate. Dr. James Martineau indicated his support while declining an invitation to submit a paper to the Parliament. He declared his inability to write to order. Professor Estlin Carpenter put forward a paper dealing with revelation while other well-known Unitarians either to participate or give their sponsorship were Sir Edwin Arnold, Professor James Drummond, Rev. Dr. Crooker. Surprisingly, Oliver Wendell Holmes declared that the Parliament was in advance of its time.

Although representatives of ten religions participated—at the opening the University bell rang ten times to celebrate this—there was throughout a very strong Christian emphasis and the final summing-up by the Parliament's Chairman made it very clear that while the discussions helped to achieve deeper understanding of the different religions even its liberal sponsors felt there were unique claims to be made for the Christian faith.

The organizing committee spent some time striving to find suitable hymns that would give expression "to the sentiments of the universal heart" and their choice rested upon such well-known hymns as "Nearer my God to Thee" "O Life that maketh all things new" "God is Love His mercy brightens and, "The Old hundredth", "The Lord's Prayer"

was the only prayer used throughout the gathering while the motto adopted for general use and appearing on the cover of the 1,600 p.p. report of the proceedings was Malachi's well-known words, "Have we not all one father? Hath not God created us"?

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The outstanding non-Christian to take part was Swami Vivekananda of the Ramakrishna Mission. His eloquent address made a deep impression and caused many people to think somewhat differently of the great faith that he championed from the liberal standpoint.

As one turns the 1,600 pages of the 1893 record one can see that the spokesmen for orthodox Christianity were convinced that the Christian faith was going to make deep impact upon people everywhere and that while they recognized the insights of other religions, Christianity alone was for them the universal religion. None dreamed for a moment that within 60 years representatives of Hinduism, Buddhism, Islam and other Asian faiths would be engaging in evangelism in both the United States and Europe.

Since 1893 there has been a much closer encounter between Christianity and the non-Christian religions. The I.A.R.F. Congress this year meets against a totally different background. It is to be hoped that even if its deliberations do not find place in two massive volumes comparable to the 1893 record that they will be of such a nature that from them will flow practical achievements aiming at co-operation to help the needs of men everywhere at this time.

Views, News and Notes

AMERICAN ANTICIPATIONS

By A. B. Downing

As one of those who are shortly going to the Chicago Congress I have been casting about for anything that throws light on the American scene. Our friends over there seem to lead a much more complicated religious life than we do. Consider the following intriguing items, part of my latest haul of information:

Electioneering contests for the A.U.A. presidency; humanistic liturgies which "can express about seven natural basic human spiritual experiences or attitudes" (this on the editorial page of the Unitarian Register); pious gratitude to the supreme being rather than to a God who does not exist (ibid.); processional and recessional hymns, paid directors of music as well as organists; "cookouts". Home Demonstration meetings, clarion calls to Unitarians to outgrow their heritage and break the chain which bind them to Christendom; wonderful biblical Christian names like Josiah and Thaddeus belonging probably to magnificently unbiblical persons; the appearance on the human scene of a new category of beings known as "young unmarried adults"; bomb-shell resolutions about moving the Unitarian headquarters midwestwards from Boston ("the interaction of Nebraska culture and Unitarian religion would prove stimulating and interesting"); F.B.I. counter-spies in the guise of housewives who attend Unitarian churches in order to convict ministers of Communism; American ministers who are experts in ceramics and who have done about a thousand experiments before they could get some good reds (the F.B.I. lady seems to have had better luck?).

What with all this and much more besides, there is no doubt whatever that American Unitarians lead agitated lives. At least so it seems from this quiet vantage point east of the Atlantic. Thank goodness we have Chester Ede, John Kielty and Stewart Carter in our English delegation! They at least should be able to cope with all the Transatlantic turmoil. Provincial persons like myself are likely to be slightly mesmerized by America. We shall probably be so wide-eyed with astonishment that utterance may be difficult. Perhaps that is a good thing!

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At any rate the pace of our American preparations is hotting up. Transatlantic telephone calls wake up Stewart Carter at 3 a.m.; exciting forms are being circulated about train reservations to Southampton and hospitality in New York; English ladies are being advised to wear "a somewhat dressier cotton" for church on Sunday with hats and white gloves always good form; delegates on the post-Congress Tour are being told about a "clambake" at the Plymouth Club, when they are not being taken to private homes for rest; a coach-ride is advertised along the Pennsylvanian turnpike and a sight of the Delaware River and the New York sky-line by night. There is no doubt whatever that it is all going to be vastly exciting.

One thing only troubles me: my abysmal ignorance of America. How I wish I knew more about Emerson's wife, whose home is referred to in the notice about the tour. The reminder that Emerson had one gave me a kind of cultural shock. I was thoroughly ashamed of myself for not recognizing and saluting her existence before. We are certainly going to learn much when we go to America. Our heads will be so full of impressions when we get back again, we shall have so many speeches and places to remember, that whatever calm faculties of appraisal we possess will be stretched to the uttermost.

But there is little doubt that when we return, our normal English chores will act as a rapid cathartic. We shall soon sort ourselves out again. No paid directors of music, no salaried directors of Sunday Schools, no official typist, no posh church paper — all those fond American memories will gradually begin to flicker and smoulder in our minds when we start once more to help with the washing-up, or put up the hymn-board, or churn out letters and minutes, unaided by paid expertise, on our rickety machines. We shall soon console ourselves once more with that precious English ministerial routine of ours: an odd marriage, a happy christening, rather more frequent funerals, careful sermons, multitudinous committees. Yes, indeed, we shall reflect with Browning, "God's finger touched, it did not press, in making England".

There is no doubt about it. Looking forward to America, I am slightly bewildered. Perhaps on my return, when I look back upon it, I shall feel differently: bewitched maybe by its bigness and magnificence and diversity, glad that they have so much talent and energy with which to tackle their Transatlantic problems, while we here try to carry on making what we can of our modest witness for liberal religion.

There is no solace on earth for us—for such as we—
Who search for a hidden city that we shall never see.
Only the road and the dawn, the sun, the wind, and the rain.
And the watch fire under stars, and sleep, and the road again!

DRY ROT

LOOK FOR IT

By Geoffrey Potts

The man at the garage was quite unmoved. "You should have checked more often", he said bluntly to the near frantic motorist. "It's in the hand-book, check the gear-box for oil every so many miles. Yours is dry. You'll have to leave it, and it'll cost you a pretty penny".

The tenor of these remarks could well be applied to the many instances of rotting church fabric which are costing the movement considerable sums each year. Periodic examinations are neither lengthy nor costly compared with what has to be faced when decay is unearthed. But there seems to be a type of mentality which must remain unconvinced of the possibilities until the floor gives way or the roof falls in during the third hymn. Only then are they heard to murmur the words of Leviticus, "There seemeth to me to be, as it were, a plague in the house".

Considering that about £20 million a year have been spent since the war on fungal decay, and that large buildings erected in towns and cities between roughly, 1790 and 1930, are particularly susceptible to it, some appreciation of the problems should be had by our people at large.

Up to about a century ago it was supposed that wood rot

gave rise to the growth of fungi. Observations by the mycologist Robert Hartig later in the 19th century proved, however, that fungi were the *cause*, not the result, of timber rot. These highly specialized plants live on ready-made organic food materials and reproduce themselves rapidly and in fantastic numbers. The fruit body of one square yard of dry rot fungus has been estimated to be capable of producing fifty million spores a minute for many days. These may be carried on air currents for long distances, thus rendering any piece of wood in a constantly moist condition liable to infection.

When that happens a process of decomposition takes place during which the wood changes colour, looses strength, hardness and weight, becomes more permeable and inflammable, and finally disintegrates. The possibility of attack by wood-boring insects is also increased once decay has begun.

In this country there are many species of timber rotting fungi, but two in particular are responsible for over 95 per cent of all serious damage to buildings. One is *Merulius lacrymans*, the dry rot fungus; the other, *Coniophora cerebella*, the cellar fungus.

The term "dry rot" is really a misnomer, since this decay is largely encouraged by dampness. The name, first used about 1765, probably derives from the appearance of wood in final decay—a dry powder. Dry rot has not as yet been found growing in a wild state on fallen forest trees; it is seemingly a disease of building timbers. Given the conditions for growth—fairly constant temperature and humidity, no draughts—it will form on wood a white, cotton-wool-like mass, or grey silk-like skins, and grey strands which can easily penetrate plaster, masonry, brickwork, carrying water and so growth to nearby relatively dry wood. By this means it is able to infect a whole building. Changes in the colour of wood to a pale-brown, shrinkage, warping, cracking (across the grain particularly), demand immediate investigation.

Less dangerous is cellar fungus, often referred to as "wet rot". This requires even more moisture, but will only produce a thin, yellowish skin growth, eventually turning dark. Its strands are dark brown, may spread over damp plaster in fern-like growth, but do not penetrate brickwork. Wood in the initial stages often has a line of yellow staining around the edge of the decaying section. Wood severely attacked becomes dark, almost black, with splits following the grain. Given exceedingly damp conditions, cellar fungus will cause severe and rapid damage, but since it does not extend beyond the area which is damp, it is less liable than dry rot to wreak havoc.

One important point to note relating to both fungi is that while surface wood in an area of damp may give the appearance of soundness, this does not necessarily indicate an absence of decomposition. Mere visual observation is inadequate. A thorough examination is required, for both forms of rot, particularly cellar fungus, can set up severe internal decay beneath a superficial layer of practically sound wood.

Wood does not deteriorate as a result of ageing alone, neither does it become "fatigued" as do many metals following repeated exposure to stresses. But exposure to persistent damp will inevitably lead to destruction by fungal decay, or insect attack, or both. Where there is fungal rot there must have been some source of damp. It might have to be traced back to the use of unseasoned timber at the time of building; but some source there must be.

Many of our churches and schools are damp; some observably so. Year by year nothing is done. One day it is discovered—"leprosy of the house". Then special efforts are needed. Applications go in to the Grants and Extension Committee and District Associations. Badly needed money is forced to be spent. The movement suffers. The cycle repeats itself *ad infinitum*. Yet with due thought, care and attention, it need not be.

St. Helens: A further record was created at the St. Helens Church on Sunday, June 22, when there was an attendance of 120 people at the evening service.

The Sunday School and Young People assisted at the service. After the service gifts towards the new organ were offered to Mrs. Thackray, wife of the church's President, and a total of £50 was collected.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

CREED OR NO CREED

(The following is a selection from letters received on this subject.)

SIR,—I would like to assure your contributor G. L. Adams that the views held by my colleague Mr. Dunkley do not by any means "reflect the outlook of the entire Unitarian College at Manchester".

Perhaps Mr. Keith G. Craney, in accusing "our own student ministers of being unable to grasp the basic essentials of Unitarianism", is only attacking students with whom he has had personal contact—I sincerely hope that I am not included among them. Whilst I can agree with Mr. Craney on several points, I cannot agree with him that there is any need for the General Assembly to formulate a creed; in the event of this happening I should be one of the first to abandon the Unitarian faith. For Mr. Craney's information, I am a Christian first and foremost, and I accept the Bible as my rule of faith.—Yours,

Manchester 14. *Allen Kirby.*

SIR,—Speaking as an idealistic, self-centred, humanistic young Unitarian, I am delighted that it is we young people who are debating issues that our elder brethren should have faced long ago. Let me assure your readers that I represent only a minority amongst those at Unitarian College.

I favour Peter Flinn's circles rather than Keith Craney's creed. This world is getting small faster; the fact that Christianity is not the only meaningful approach to life becomes increasingly obvious. Buddhism, with far more adherents, finds no place for a deity.

I believe that what I experience is an ultimate reality manifesting itself in human striving after value; but I do the experiencing and I choose what to call it. This choice is the prerogative of every liberal religious person. I would like to say Unitarian, but perhaps I am mistaken that this term is now synonymous with liberal religion.—Yours,

Donald Dunkley.

SIR,—The thing for which I am asking is a statement of what we Unitarians believe. Some people, myself included, call this a creed.

We are known for what we do not believe. Being young I ask questions, and I ask, "What do you believe?" and in this Church I get, "Well, I don't believe that . . ."

This in my young, inexperienced mind is not good enough. I want to know what we believe, not what we don't believe!

Like Mr. Craney, I am wondering at our faith—I want a faith that rings true, not one that has a big crack of discord in it.—Yours,

Altrincham. *Keith M. Noble.*

SIR,—As a Unitarian and one preparing himself for the ministry, I should like to assure Miss Adams that the opinions of my fellow student Mr. D. Dunkley do not reflect the "outlook of the entire Unitarian College" at Manchester. Indeed I should go so far as to say that they do not reflect the opinions of the majority of the congregations in the Manchester area, which it has been my privilege to serve over the past four years.

While I can sympathize with Mr. Noble and Mr. Craney, I do not believe that our body, as a whole, can put forward a creed; but is this any reason why our beliefs should be so conditioned and so uncertain that they become no beliefs at all? I do not think so.

It is for this reason that I should also like to point out to Mr. Craney that there are still "student ministers" who have basic essentials, which are all-important.

As far as I am concerned, being a member of the Non-Subscribing Presbyterian Church of Ireland, I believe and accept "The Bible, and the Bible only, as my rule of faith", and I acknowledge my obligation "faithfully to endeavour to understand and expound to others the Principles of the Religion of Jesus Christ" as I shall from time to time understand them.—Yours,

Manchester. *William McMillen.*

SIR,—I am a young Unitarian of two years' standing (a refugee from another denomination). Surely it is the open-minded

quest for truth and the practice of religion which unites Unitarians. I too have heard the accusation that Unitarians "don't know what they believe". It is true that some Unitarians are hazy about their beliefs, and it is up to these individuals to give more thought to their faith. There are statements of faith such as "The Fatherhood of God, the Brotherhood of Man, . . ." etc., and these can act as guides. Unitarians should be known as the people who do not impose any creed but recognize the right and responsibility of the individual to decide what is true.

If a Unitarian, in all honesty, comes to doubt that Jesus lived or to reject the idea of God, I do not see that these honest opinions should bar him from our fellowship. Ideas of God differ; such a belief is held by many people, but these folk are not necessarily religious. I am proud that we have no creed, and no one is excluded from our fellowship on doctrinal grounds. That some Unitarians are too "lackadaisical" to arrive at their own opinions is no reason for imposing a creedal statement upon all Unitarians.—Yours,

Glasgow. *Ann J. Gower.*

SIR,—May I try to continue the line of thought suggested by Peter Flinn when he quotes:

". . . But Love and I had the wit to win:
We drew a circle that shut him in."

This still implies that a circle was drawn somewhere, and I believe both Keith Noble and Keith G. Craney have voiced a deep-seated craving in our movement. We emphasize our tolerance, but is there any virtue in being tolerant to the opinions of others unless we hold precise opinions of our own? Does our community of twenty thousand hold any precise opinions as a community? If so, what?

In any case surely a "way forward" is what we need, not an enclosed circumference, however wide. I can still remember as a boy the Pilgrims' Way, over Merrow Down, wide and unfenced, but unmistakable as to the direction which it followed.—Yours,

Winscombe. *A. L. Blake.*

ITEMS

"Who are your saints?" a Unitarian minister was once asked by a non-Unitarian. The question is a challenge. We do not, of course, believe in "saints" in the sense of human beings whose lives have been so holy and exemplary that it would be impertinent to criticize them. Even the best of men have had plenty of faults, but nonetheless, there are people whose lives command public admiration, and it is no boast, but a plain statement of fact, to say that Unitarians have had far more than their due mathematical proportion of these. I certainly don't feel that mathematical statistics are too meaningful here but, for what it is worth, I will quote the statement of a non-Unitarian writer, Dr. Ellsworth Huntington, of Yale University. He said that "the productivity of the Unitarians in supplying leaders of the first rank has been one hundred and fifty times as great as that of the remainder of the population".

Now, if this is true, or anywhere near true, it is far less a matter for self-congratulation than a tremendous challenge, for it is upon us in our day that the responsibility lies for continuing that tradition, and we have behind us a past that is going to be by no means easy to live up to.

Philip Hewett.

★

Since reading Max Picard's, "The World of Silence", I have been made more aware than previously of the value and importance of this phenomenon in our lives. Passages and poems from numberless sources seem to have an added significance. The other day I was glancing through a commonplace book compiled a few years ago and came across these two passages. They must have impressed me then, but in re-reading now seem of greater worth.

From "Perseus in the Wind" by Freya Stark.

"One of the pleasant things among the Arabs is their recognition of silence as a part of human intercourse; they sit round in a large gathering, and, when the formal greetings and inquiries after health or absent friends are over, they let the minutes pass; two, four, ten minutes in meditation until someone takes an idea and throws it like a stone into the middle of a pool, where all have time to watch its ripples spread.

"Built up into the pauses of Time, words sparkle more brightly, like necklaces set on black velvet. And with so advantageous a background it becomes a matter of importance that the gems should be real. 'As our suns pass before the face of darkness and hide it awhile with their splendour, so on many-coloured wings thought flies through the silence, but the silence endures'."

From the letters of Mary Westenholz, Danish Unitarian to her friend Miss Hargrove.

"Contrary to the Oxford Group I recognize a danger in 'sharing'. I feel as if a great spiritual experience should be allowed to accomplish its work of soul and heart in silence and solitude and be revealed—perhaps never in words—but in some kind of reflected radiance of your face and personality."

Muriel Hilton.

News Review

Brighton: As part of *The Inquirer* campaign for communal thinking on the problems of international tensions, the congregation of Christ Church (Unitarian), New Road, Brighton, met, under the chairmanship of the minister, the Rev. John Rowland, on June 24. On the specific issue of nuclear weapons there were differences of opinion on the feasibility of nuclear disarmament at this stage, but there was unanimity that hydrogen-bomb tests should cease forthwith. Individual work to decrease tension was held to be possible, in the main, by personal contacts whenever possible by people of various nations meeting on a social plane.

Great disquiet was expressed that the voice of the Unitarian churches often seemed to be silent on matters of great public importance, in part because the proceedings of General Assembly meetings seemed invariably to put such matters at the end of a long agenda; eventually a resolution was moved by Mr. W. J. Werry, chairman of the congregation, seconded by Dr. Edward Hughes, treasurer, and passed with only one dissentient. This resolution, which the minister was requested to pass to the Secretary of the General Assembly for consideration by the Council, read: "To propose to the General Assembly Council that in future there should be a special session at the annual meetings at which resolutions of general public import could be fully discussed, if necessary by extending the period for which the General Assembly meets."

Glossop: The sun shone brilliantly for the Anniversary Day, June 15, its brightness and warmth lighting still further one of the lightest of our churches, revealing its quiet beauty and simple dignity. The two services were very well attended, especially the afternoon when scholars, Scout troop and parents were included in a total into the second hundred. The Rev. W. H. Cordell, the minister, took both services. Donations and collections amounted to approximately £75.

Hyde: Flowery Field: On two Sundays in succession in June the congregation numbered well over 400. The first occasion was when Miss Olive Brotherton was crowned as the first Rose Queen in succession to a long line of May Queens. On the following Sunday, for the second year in succession, a Marriage Thanksgiving Service was held. Over 160 postal invitations had been sent out to people who are not in regular attendance, and couples attended from a very wide area. There were over 150 couples present at this increasingly popular service. During the prayers couples renewed their marriage vows, and two of the older couples still in attendance, who were married in the church, assisted in the service. The service commenced with the Junior Choir, recently re-robed, excelling themselves with the singing of an introit, and popular marriage hymns were sung. Increasing attendances and membership of both church and school are a marked feature of the life of this community.

Women's League: Liverpool District: The Summer Meeting was held at Portland Street, Southport, on Thursday, June 12. Mrs. T. J. Jones, wife of the minister, conducted the service, and the address was given by the president, Mrs. Bradshaw.

On this perfect summer day tea was enjoyed in the Church Hall, decorated with bright flowers. The Rev. Joyce Hazlehurst

THE CALENDAR OF THE CHURCHES

SUNDAY JULY 6, 1958

[illegible]

Lewes, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones

Lewes, Wood Green, Unity Church, Newnham Road, 6.30, Mr. D. Barry

Lytham St. Annes (Ansdell), Clarendon Road, 11, Rev. W. A. M. Hellaby

Macclesfield, King Edward Street, 10.45, Rev. O. D. Foster, 6.30, Supply

Manchester, Unitarian Church, Mosley Street, 6.30, Rev. Dennis Hilton

Manchester, Platt Unitarian Church, Chapel Lane, 6.30, Rev. David C. Dun and Rev. Kenneth Sheppard

Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Weeks

Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Reeves

Manchester, Mosaics Church, Rodin, 10.45 and 6.30, Rev. W. Hill Warding

Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts

Manchester, Platt Chapel, Rusholme, 6.30, Rev. Kenneth Wright

Manchester, Sunshine Street Mission, 6.30, Rev. R. L. Hewitt

Manchester, Sand Chapel, Whitefield (July 13), 10.45 and 6.30, Rev. Sydney H. Knight

Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown

Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. Jesse Gill

Mansfield, Old Meeting House, 10.45 and 6.30, Mr. Douglas Webster

Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday

Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies

Middleton, Old Road Chapel, 2.15, Supply

Mottram-in-Longdendale, 3 and Newton Abbey, 6.30, Rev. C. G. Tozer

Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. Jesse Sharp

Newcastle (Rosendale) Buddhist Unitarian Church, 10.30, Mr. L. Proctor, 6, Mr. Wallwork

Northampton, Kettering Road Church, 11, Mr. R. J. Williamson

Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsley

Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Belsey

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Ogden

Oldham, Lord Street Chapel, 10.45 and 6.30, Student

Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short

Padiham, Nonconformist Unitarian Church, Knight Hill, 10.30 and 6, No Service

Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley

Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kerkey

Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dennis

Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stephens

Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby

Ramsbottom, Hanks, The Meeting House, 6.30, Rev. Francis Tuttey

Rawtenstall Chapel, Nr. Harwich, Essex, 3, Rev. R. J. Pritchard

Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass

Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips

Sale, Ashton Road, 11, Rev. Jesse Gill

Scarborough, Unitarian Church, Westborough, 6.30, Mr. A. Mathews

Sheffield (Attercliffe), 6.30, Mr. T. H. Hobson

Sheffield, Pulvered Old Chapel, 11 and 6.30, Rev. F. Sorell

Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies

Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby

Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply

Shrewsbury, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker

Southampton, Church of the Saviour, London Road, 6.30, Mr. D. L. Higgs

Southend-on-Sea, Dunetty Road, 6.30, Mr. J. Hallam

Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones

Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn

St. Helens, Corporation Street, 6.30, Mr. Peter Atkins

Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)

Stockport, Presbyterian Unitarian Church, 11, Rev. C. Simpson

Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)

Swansea, Pentrepoi Free Christian Meeting House, 11, Supply

Swindon, Swindon Hill Road, 10.45 and 6.30, Rev. P. B. Godfrey

Taunton, Mary St. Chapel, 11, Supply

Tiverton, Old Meeting House, Andlemer Road, 6.30, Rev. G. Kenny

Torquay, Unitarian Church, 10.45 and 6, Rev. Alec L. Pinnow

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton

Trowbridge, Conigre Unitarian Church, 6, Rev. B. Sharples

Wakefield, Cross Street, 10.30 and 6.30, Rev. Eric Wild

Warrington, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)

Wallasey, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. L. A. Grimble

Walsall, Unitarian Free Church, Stafford Street, 11, Supply, 2.30, Sunday School

West Bromwich, Lodge Road, 11, Children's Church, 6.15, ——

West Kirby, Brookfield Gardens, 11, Rev. Maurice Jourdain (also 6.30, first Sunday in the month)

Whitby, Pleasington, 6, Mr. J. H. Cope

Wilmslow, Dean Row, 10.45, Rev. A. E. Dowsing, Syzal, 6.30, ——

York, St. Saviourgate Chapel, 6.30, Mr. C. H. Swan

The Nationwide Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Quinn

Melbourne, Unitarian Church, Collins Street, C.2; Unitarian Mid-Week Broadcast, 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m., Rev. V. Jones

Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzgerald, 122 Duke Street, Kalgoorlie, Western Australia

Sydney, New South Wales, Unitarian Church, 13 Francis Street (off College St.), 7.15, Rev. D. M. Bishop, Mosman Telephone LX 3321

Unitarian Fellowship of Australia, 1 Coles Alley, Melbourne, C.1. Minister: Rev. W. Boyington. Monthly on request.

Bendigo Community Church, Arden Road, Garfield (Vic.). R.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Boyington

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Annis Coulter

Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenness

Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. F. Hussey

NEW ZEALAND

Auckland, Unitarian Church, Parnell Road, 11 and 7, Mr. M. J. White

Wellington, Services suspended — Enquiries — Miss Weaver. Tel. 45-372

SOUTH AFRICA

Cape Town, Hope Street, 11, Sunday School, 7, Service, Rev. Maurice C. Ratten

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Pulpit Changes

The Rev. Basil Viney, who has been minister at Swansea since 1939, has accepted an invitation to the joint ministry of Ditchling and Lewes. He begins his new charge in October.

The Rev. George Parkinson, who has been minister at Doncaster since 1945, has accepted an invitation to the joint ministry of Scarborough and Whitby. He begins in September.

Group Reports

The Editor thanks all those correspondents who have sent in group reports. A comment and a general report will be printed in the near future.

THE INQUIRER
All items and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.
Subscription Rates: £1 3s. 10d. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.
Address: 18 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial: EUS. 2912

Miscellaneous

WHEN IN THE LAKE DISTRICT visit Kendal Unitarian Coffee Club, every Saturday morning from 10 to 12.30 at the Chapel in the Market Place.

WANTED: Bristol Tune Books, one dozen or less, in good condition. Mrs. A. Musgrave, Kendal Unitarian Chapel Choir, 29 Castle Grove, Kendal, Westmorland.

gave a most helpful and interesting talk on "Programme Planning", giving new and varied ideas for League meetings which it is hoped will give an added interest to our branches for some time to come.

Elizabeth Deeley

The death of Elizabeth Deeley occurred at the age of 79 years. Services were conducted at the Upper Chapel, Sheffield, and the Crematorium, by the Rev. E. A. Davies, of Mexborough, and the Rev. G. Stanley Whitby. Mrs. Deeley had been connected with the Chapel from her earliest days. She had been Leader of the Primary Department of the Sunday School, and Secretary of the Sunday School Sick and Savings Club, Secretary of the Women's League and Treasurer of the District Women's League. Her many and practical forms of service were legion and beyond recording. She never sought the limelight, but she was a wonderful worker behind the scenes. Although Mr. and Mrs. Deeley remained members of the Upper Chapel, in 1934 they helped to refound the cause at Fulwood, and played a very important role in building it up. Hers is a story of constant, selfless, and unobtrusive service. G.S.W.

Horace Walter Starling

Connected with the Octagon Chapel and Sunday School in Norwich from boyhood days, Horace Starling died on June 1 in his eightieth year. Steadfastness was the keynote of his life. For nearly half a century up to his retirement he held one employment with a well-known engineering concern in the city, and all his life he remained a convinced and loyal member of the church. Like the subject of the panegyric in the Book of Ecclesiasticus, he was one of those who shall not be sought for in public council, nor sit high in the assembly, but whose faithfulness maintains the fabric of the world. He was no talker or committee-man, but until infirmity overtook him at the end, he was always in his place, lending his unspoken support to all the activities of the congregation. A man of modest and amiable spirit, he served the Church and fulfilled all the obligations which life brought him with a quiet devotion which won him great respect. J.A.K.

The
HIBBERT JOURNAL
A Quarterly Review of
Religion, Theology and Philosophy
***Edited by* L. A. GARRARD, B.D., M.A.**

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Further letters and news items are held over until next week.

Printed by Wyman & Sons Ltd., Queen Road, Southend-on-Sea and Published by The Inquirer Publications Co., Ltd., at the Temporary Office, 18 Gordon Square, W.C.1.—Manchester (Wholesale) from Harrison, Dunnigan, Saturday, July 5th, 1958